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stand, especially if he is not so fortunate as to be conversant with Dr. Marie's work.

Polemical writing is always unsatisfactory, unless, of course, the points at issue are well known. It is hardly profitable to follow Dr. Grasset's exposition at full length, and I therefore end with the points which he wishes to make. They are the following:

1. The function of language is a sensori-motor function. The centers corresponding are those situated in the third frontal convolution and the region at the base of the fissure of Sylvius.

2. Lesion in this cerebral zone corresponds with disorder in speech.

3. The centers of Broca and of Wernicke must, therefore, remain as before the centers concerned with aphasia.

It is seen that Dr. Grasset wishes to preserve the old landmarks as they are.

FELIX ARNOLD.

NEW YORK CITY.

JOURNALS AND NEW BOOKS

THE PHILOSOPHICAL REVIEW. May, 1907. *Contemporary Philosophy in Germany* (pp. 237-265): OSCAR EWALD. - Starting from the 'return to Kant,' philosophy has again evolved through the stages of Fichte and Hegel. Neo-Kantianism is sceptical towards evolutionism and denies psychologism. The following tendencies are also marked, neo-romanticism, the revival of the philosophy of Fries, ethical and esthetic speculation starting from Nietzsche and a renewed interest in Goethe's view of life. On the whole, the dominant note in technical philosophy is Kant to Hegel. Hegel was reached in 1906. *Pure Experience and Reality* (pp. 266-284): E. B. MCGILVARY. - The author denies that reality needs contemporaneous experience to be made complete. Science views its objects as completely real prior to experience. The representative theory of knowledge is partly true. *The Material of Thought* (pp. 285-297): GEORGE H. SABINE. - Not multiplicity of objects, but incongruous logical relations in experience, present problems for thought. Facts and theories grow together and involve each other. Every fact is an incipient theory. *Determinism and Indeterminism in Motives* (pp. 298-311): BERNARD C. EWER. - The humanistic movement has revived indeterminism. The deterministic argument makes this fallacious assumption 'that a conflict of desires implies determinate relations of comparative strength among the desires.' The desires are not quantitatively, but qualitatively, different, intrinsically incomparable. Decision follows not necessarily from the stronger motive, but from the fact of perplexity which needs *some* solution. The argument from causality is inconclusive. Both determinism and indeterminism are partly true. *Reviews of Books. Studies in Philosophy and Psychology*: JOHN DEWEY. L. William Stern, *Person und Sache*: J. A. LEIGHTON. G. H. Luquet, *Idées générales de Psychologie*: WALTER B. PITKIN. *Notices of New Books. Summaries of Articles. Notes.*

- Alexander, Archibald B. D. *A short History of Philosophy*. Glasgow: James Maclehose & Sons. 1907. Imported by The Macmillan Co. Pp. xxiii + 601.
- Chatterton-Hill, George. *Heredity and Selection in Sociology*. London: Adam and Charles Black. 1907. Pp. xviii + 571. 12s. 6d.
- Cheyne, T. K. *Traditions and Beliefs of Ancient Israel*. London: Adam and Charles Black. 1907. Pp. xx + 591.
- Faggi, A. *Principi di psicologia moderna*. Editizione rifatta ed ampliata. Palermo: Alberto Riber. 1907. Pp. vii + 393.
- Freeman, Kenneth J. *Schools of Hellas*. An essay on the practise and theory of ancient Greek education from 600 B. C. to 300 B. C. London: Macmillan & Co.; New York: The Macmillan Co. 1907. Pp. xviii + 297.
- Mackenzie, J. S. *Lectures on Humanism*. London: Swan, Sonnenschein & Co. 1907. Pp. vii + 243. 4s. 6d.
- Morrison, John. *New Ideas in India during the Nineteenth Century*. A study of social, political and religious developments. London: Macmillan & Co.; New York: The Macmillan Co. 1907. Pp. xii + 282.

NOTES AND NEWS

THE *Spectator* for June 1 contains an interesting article on 'The Dethronement of Euclid at Oxford,' from which we have taken the following extract: "Even before the recent election to the Chancellorship, the world was aware that Oxford was staunchly conservative—Oxford, that is, as a voting body, the greater Oxford, which consists mainly of the country parson. What is not perhaps so generally known is the daring innovations to which the inner Oxford—that is to say, the teaching and tutorial staff—will at times commit itself. Within the last few years a revolution has been accomplished which ought really to affect the mind of the nation more than the differences between Lord Curzon and Lord Roseberry. A text-book has been discarded which was already venerable for its antiquity at the beginning of the Christian era. Needless to say, we are referring to Euclid's 'Elements.' For what other text-book ever had such a run as that? It has been accepted ever since its publication, which was in the reign of the first Ptolemy (B. C. 323–285). Thus Euclid's 'Elements' is even older than the Septuagint version of the Pentateuch, which in the somewhat mythical account of its origin is assigned to the reign of the second Ptolemy, though there is some reason to believe that it really originated in that of the first. The two books may be compared with one another in the wideness of their circulation; but how different has been the nature of their influence! As far as Euclid is concerned, the tree of the knowledge of good and evil might never have been planted. His appeal is to the pure intellect. He does not